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[EDITORIAL.]

Signs of wavering in the ranks of the Liberal Unionists, upon whose votes the Salisbury ministry depends for the success of its coercive scheme, are becoming apparent. Sir George Trevelyan has declared that the policy he advocates for Ireland is to "draw a distinction between politics and crime. This, in my opinion," he says, "the coercion bill fails to do." Such telling utterances as that easily become watchwords. The real tug of war on the bill will not probably be reached until it passes into the committee stage, towards the close of the present month.

An infamous usury system has grown up in Morocco under the protection of foreign consuls. Its unhappy victims have been flung into prison, where in chains and rags, often half-starved and covered with vermin, they have dragged out a weary existence. U. S. Consul Lewis, lately appointed to Tangier, has undertaken a reform in this matter, as vigorous and wholesome as it is unusual. All the Moors imprisoned at Alcazar and Larache for American claims of this kind have been released, except three who had found release by death. The chief sounder among the usurers—one Tergiman—who had falsely claimed to be acting under American protection, has been arrested. The Moors are naturally pleased at this humane interference. Such consuls as Mr. Lewis would make excellent John Baptists for our missionaries.

It is to be hoped that Mr. Parnell will be able to hold his excitable followers in check. The great Hyde Park demonstration, at which it is supposed 150,000 people were present, and where, though appeals were made from fourteen platforms, the police were not once called upon to interfere, was a remarkable instance of good order and sobriety. But the tumultuous scene last week in the House of Commons, provoked by Major Saunderson's ungenerous and unjust charges, was not so creditable to the self-restraint of the Irish members. Mr. Chamberlain's rasping speech at Ayr, and especially his insinuation that his former colleagues in the Liberal party sympathize with the perpetrators of outrages in Ireland, aroused a good deal of indignation from all classes. Foolish threats were made to him in letters that he would not be permitted to leave Scotland alive. If Mr. Parnell's coolness could permeate all who march under his leadership, the battle would soon be won.

A new federal union, in fact if not in name, has been formed on American soil. The five Central American republics have agreed upon a treaty of friendship and commerce. The terms provide for a common citizenship, a common civil and criminal code, similar weights and measures, united action in case of war with a foreign power, and various other elements of assimilation and federation. The movement looks toward a re-establishment of the Central American Union upon a permanent basis.

Attention has been called to Venezuela of late by the attempt of the British government to enforce certain claims against that republic connected with the boundary question in British Guiana. There are parts of the Venezuelan territory which have never been thoroughly explored, owing to the exuberance of the Indian tribes which inhabit them. Our consul at Maracaibo has succeeded in penetrating one of these unknown districts, and furnished the State department with a narrative of customs as unique and interesting as those of the Zunis. The name of the tribe is the Goajiras, and an excellent summary of Consul Plumacher's communication was given in the Boston Journal of April 15. The statement has been made that there is no Protestant missionary work in Venezuela. This newly-discovered field among the Goajiras appears to be a peculiarly attractive one.

Not all Mormons are polygamists. The party of the Josephites maintain that in the early days of the sect plural wives were unknown. At a recent conference of the Latter Day Saints in Kirtland, O., Joseph Smith, a son of the original Mormon prophet, took strong ground against the pernicious doctrine of polygamy. He said:

"I have no belief in this philosophy of polygamy. I am identified with a people of whom have gone over with the ex-temnes and cast their lot with the advocates of plural marriage. I desire to state publicly that I am not of their number. I need make no personal onslaught on those who accept the polygamous clause in the Mormon religion, that God knew what He was about when He created the world. When the earth was ready

for man, God placed Adam and Eve in the Garden of Eden. If He had intended two wives for Adam, He would have given them to him. When Adam and Eve were joined together, they were immortal and the marriage was celestial. Now there came a time when it was necessary to begin populating the earth over again. Men and women had sinned, and God wished to crush wickedness out of the world. If He had made a mistake at the creation in giving Adam but one wife, here was a great opportunity to reverse the order of things and give Noah two wives. Did God do so? No. He commanded Noah to take one wife and his servants one wife. Do not my brethren, believe that God is wise enough to have improved that opportunity to rectify any error in judgment in parcelling out to man but one helpmate? But God had another opportunity to correct the mistake, if one had been made. When He led Levi and his wife out of the land of Judea, if God had desired to reverse His judgment in giving Noah but a single wife, He could have put Himself right. But He did not do so. I take these three great events as proof positive, unanswerable and overwhelming, that God intended man to have but one wife."

With such clear convictions, Mr. Smith might become a Mormon Martin Luther.

GLANCES AND GLEANINGS.

III.

The New York Tribune of April 11 contained the following summary of Bishop Fowler's address, at the late session of the New York Conference, before the class admitted to full connection:

"You are seeking the greatest honor known to man. If any one of you thinks that you are conferring any honor by coming into this Conference, I think the Conference has no room for you. Better retire now. You are called to preach, not to talk nonsense, baby talk or twaddle. You are called to stand in the place of the great Christ. The sermon is important, but it is of the highest importance that a man should be behind it—a man with deep and profound religious convictions. You're not called to produce sermons, but to preach living truth. Our system is calculated to make at once the best and the poorest preachers in the world. You can become the best because you can re-preach your sermons, and the poorest for the same reason. Do you uttermost. There is such a thing as extra gifts in a preacher, but they are beyond ordinary things and often dangerous, not to be specially coveted. Be careful to find big texts, large subjects. If you can't find anything grand enough of your own to say, steal somebody else's ideas, and own that you stole them. Put others' ideas through your mill and make your flour of it. But don't fail to own up. When I invite a man to a good dinner, I like to see him eat heartily, but he should not run away with the knives and forks. Don't dare to come into the pulpit with nothing. Don't use too big words. A small idea in a big word rattles around. No room in Methodism for big words. When they say what a lovely sermon, don't believe them. It is not so. They are trying to brace you up. I believe in writing out sermons. They retain more sap and juice. Write one sermon a week, and trust to luck for the other. Then ask the Bishop to send you to another place next year. Then use the best ones over. They won't be too good. Don't be afraid to preach the Methodist doctrines, but not all the time. God's order is milk for babies and beef when they begin to grow. Beef would choke the babe. If beef is needed, feed it. If milk, give that, and if pretty delicate, scald the milk. The witness of God's Spirit with ours is the thing. During a revival don't tell the seekers they are pardoned. You don't know. Only God knows that. Don't try to do God's work. Hold them till God counts them. Beware of church cranks and so-called heads."

Referring to preachers of other denominations, the Bishop spoke highly of the Baptists. He said:

"They believe something, know it and stick to it, and they go into it with a great splash. But we are not making that kind of progress now."

He spoke at length of the importance of pastoral visits, not social calls, for which he thought little time should be found if pastors would avoid the necessity of a select committee to try their characters. Children should receive special attention. He added seriously: "We hear much about duty to the poor, but I think the rich have magnificent opportunities to go to damnation."

In the *Fortnightly Review* appeared recently an article by Mrs. Eliza Lynn Linton on the higher education of women, from which we take a paragraph:

Specialized education does not necessarily commend companionable nor even sensible women; else, by parity of reasoning, would all professional men be personally charming and delightful, which undoubtedly they are not. A girl may be a sound Grecian, a brilliant grammarian, a sharp critic, a faultless orator, yet be wanting in all that is personal tact and poise, and these again awaken in her mind older or indistinct impressions, give a meaning to some hint she never before fully understood; move upon her feelings, and start ideas and impulses which most effectively sweep away all the best words of the morning's lesson in school. Happy her if the kiss of welcome on her return at noon finds a clean young face as kissed a good-by at the gate three hours before. By the public street exhibition of pictures low standards of character are presented to children already dragged far enough down by the ordinary home and play-ground life. They are drawn to the picture. They look and think. They look again and go away to remember and to think. Here are pictures which present the church or religion in some unfair or ridiculous light. They command to favorless squalor, profanity, vulgarity, or disrespect for parents. They represent nude and semi-nude women, the favorite of the theatre or the marvels of the circus—standing on running horses, leaping into the air from bar to bar—hardening every girl who looks with interest on them, and often kindling in boys the beginnings of a passion which ends in foul thoughts and often deeds of secret and deadly sin."

"We prolong life and grow by the food we eat at stated times and in formal and in conventional ways. But it is not only by the processes of table-life that we live and grow. There are besides our meals the air we breathe every moment, sunlight, sleep, clothing, and the artificial heating of the atmosphere which we keep up. After the same manner we are educated, not by specific acts of appointed teachers, but by every hour we live, by every breath we draw, by every object we see, by every word we hear, and by the intellect, moral, social, sea, even the physical atmosphere which surrounds us."

Our readers who care for art, will be

interested in the following, which we clip from the columns of the *Springfield Republican*:

A HEROIC SOLDIER OF THE CROSS.
BY REV. J. H. C. SAWYER.

Story's statue of Christ, just finished in his studio at Rome, is the embodiment of a dream or vision experienced by Mr. Story when he was twenty years old. He dreamed that he was in the coach between Boston and Cambridge, and that Christ was seated outside with the driver; he leaned out and touched his garments, and felt sure it was Christ; when the passengers got out at the half-way house in Cambridge, Christ alighted and moved among the crowd—the dreamer being aware that no one besides himself saw "that strange being in oriental garments, moving with stately steps backward and forward." The dream and vision dissolved suddenly, but the figure had haunted him ever since, and over and over he has tried to give it shape, without success until now. A letter by Anne Brewster from Rome in the New York Star, relating these facts, thus describes the statue:

"The dress is that of an Ara; the cincture or undergarment rich and full, bound round the waist; the sash a soft saffron, and the mace an upper one, a mace which, when the spear is withdrawn, we read our Lord wore. On the head is the *kifayah*, or scarf, bound around by a fillet, which forms a soft, visor-like framing above the brow; the ends of this *kifayah* fall over the shoulders, and are fastened in front, which you see under the shadow of its folds. This is the napkin, as the English translation of the Bible calls it, which was taken off, folded and laid beside our Lord in the grave. The garment is a simple tunic, for it has the rich, deep folds of the oriental robe, the mante, and is probably exactly like the dress our Saviour wore. The person is that of a young man—tall, thin, but not emaciated. The right hand is extended as if summoning you to follow him. The left hand rests gently on the drapery of the breast. The hand is long, slender, refined, oriental hands, modeled with feeling and delicacy. The face is singularly tender and noble; handsome, with fine brow and beautiful features. The eyes are large, and have a commanding, spiritual look. If that far beyond mortal gaze, the expression of the face is united to that of the outstretched, pleading, earnest hand. The words, 'Come unto Me, ye who are weary and heavy-laden, and I will give you rest,' seem to be uttered by the lips, and yet the expression of the face is as if He had little hope that humanity would listen to the call."

The closing chapter of Rev. Leighton Parks' recent book, "His Star in the East," contains the following glowing paragraph of faith and hope:

I once stood on the top of the first range of the Himalayas, and saw, across the great valley, the mountains of the second range, with the mighty Kinchenjunga towering above all. The light of the declining moon was only sufficient to show, at the bottom of the valley, the great mist which, like an old serpent, lay coiled about the base of the ancient hills. As I stood there, cold and trembling, the air was pierced by a bitter cry from a little child in the darkness of the valley; and, while I listened, as if in answer to this human cry, the topmost peak of Kinchenjunga flushed with a pink light. "The sun has risen!"

As it was true, the mighty mountain had seen, afar off, the breaking of the day, and glowed and trembled in the new-born light. Soon the whole snowy range was ablaze with glory, and the arrows of light fell thick and fast, and the old serpent was slain, and the valley disclosed in all its beauty and peace. So it is true that only here and there a prophetic soul, towering like a mountain above the common level of our dust, has flushed with glory at the vision of the new day. But we need not fear that the light will turn back: the soul that knows the power of that Sun of Righteousness knows that He will rise with healing in His wings, until the old serpent of despair is slain, and the valleys of humanity glow in the Dayspring from on high which hath visited us.

In the April *Chautauquan*, Rev. Dr. H. Vincent discourses, among "the forces that educate," a very potent and rarely-considered one:

The pictures that are placed in the show-windows of book-shops and art rooms, that hang at news-stands and on walls and other advertising spaces, produce impressions that are as lessons imparted and received. They are much indeed. No voice is heard while they teach. But they speak as no tones or articulations of the human voice can speak. They hold close attention. They rivet eyes and thought. They out-teach the best professional teachers. They may undo in five minutes some other teacher's work of an hour or a day. They hold their pupils still—so still. The only skipping girl has been arrested by them. Watch her beautiful eyes, and that fixed gaze! Wonderful girl—what possibilities are in these!

What power abides in the picture that can capture thus bit of incarnate loveliness! She leaves their presence, perhaps reluctantly, but carries away with her, lines, colors, shapes, attitudes; and these again awaken in her mind older or indistinct impressions, give a meaning to some hint she never before fully understood; move upon her feelings, and start ideas and impulses which most effectively sweep away all the best words of the morning's lesson in school. Happy her if the kiss of welcome on her return at noon finds a clean young face as kissed a good-by at the gate three hours before. By the public street exhibition of pictures low standards of character are presented to children already dragged far enough down by the ordinary home and play-ground life. They are drawn to the picture. They look and think. They look again and go away to remember and to think. Here are pictures which present the church or religion in some unfair or ridiculous light. They command to favorless squalor, profanity, vulgarity, or disrespect for parents. They represent nude and semi-nude women, the favorite of the theatre or the marvels of the circus—standing on running horses, leaping into the air from bar to bar—hardening every girl who looks with interest on them, and often kindling in boys the beginnings of a passion which ends in foul thoughts and often deeds of secret and deadly sin!"

"We prolong life and grow by the food we eat at stated times and in formal and in conventional ways. But it is not only by the processes of table-life that we live and grow. There are besides our meals the air we breathe every moment, sunlight, sleep, clothing, and the artificial heating of the atmosphere which we keep up. After the same manner we are educated, not by specific acts of appointed teachers, but by every hour we live, by every breath we draw, by every object we see, by every word we hear, and by the intellect, moral, social, sea, even the physical atmosphere which surrounds us."

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my heart out sooner than that we should be bumped." He was full of energy, relished a stand-up fight, gave high suppers, entered thoroughly into all lively social enjoyments. But he did not fall into vice, though he was far from being religious.

In 1871 he was moved to the centre of his being by the death of his mother. He graduated in 1873. "About this time," he writes, "a different tone began to steal over me insensibly. I prayed more." A friend, who was the task of writing his friend's life, was committed, has done his work well, quoting from the Bishop's diary and letters wherever it was practicable to do so. His intimate knowledge of the man and his love for him are accompanied by competent literary skill. The numerous illustrations are all, with only one or two exceptions, from the Bishop's own sketches. The book is immeasurably more fascinating than a romance, and smiles and tears have alternated as we have rapidly read it. It is worthy to stand beside the life of Coleridge Patterson.

James Hannington was born at Hurstpierpoint, Sussex, England, September 3, 1847. His father had prospered in a business which his grandfather had established at Brighton, and had purchased the fine property called St. George's, and established there his home just before James was born. As a boy he was passionately fond of nature, and as passionately fond of adventure. "To the end of his life he could not resist turning aside to see some strange insect, or to note some new plant, or examine some interesting geological specimen." The first thirteen years of his life he spent at home, and in traveling and yachting with his parents. He was excitable and fearless, and early acquired a sturdy independence of character and an extensive knowledge of men and things. When eleven years of age he made quite an extended yachting trip alone with his elder brother, Samuel, who was five years his senior. Starting from Brighton, in a slow old cutter of thirty-two tons, they went round the Isle of Wight, past Portland, and as far as the Land's End; visiting Torquay, Dartmouth, Penzance, St. Michael's Mount, and many other places of interest. From this trip resulted a strong desire to "go to sea," but the death at sea of an elder brother had determined his parents not to allow another son to enter the navy.

For the succeeding six years his education was continued in an imperfect manner, for a time under a tutor and for two years at a private school at Brighton. At school he was a prime favorite. He was very excitable and noisy and full of mischief. He went by the name of "Mad Jim." He was one day reported to the head-master as "verging on insanity," and was severely punished. "He once lit a bonfire in the middle of his dormitory, at another time pelted the German master with his rejected papers; and we are not much surprised to learn that, on one particularly unlucky day, he was 'caned more than a dozen times, till, smarting in every inch of his body, he had serious thoughts of running away." But he was sensitively conscious and trustworthy, had a fine head, and was faithful and persistent in carrying out anything that he had once undertaken. At fifteen he was put into his father's counting-house at Brighton, and there remained "more or less" till he was twenty-one. He was wholly unfit for the monotonous routine of a commercial life. The six years that he was nominally in the counting-house, were mainly devoted to pleasure. He spent much time in traveling and in yachting, and became expert as a sailor.

When seventeen or eighteen, he began to have some serious thoughts on the subject of religion, and nearly turned Roman Catholic; "but," he says, "my faith was much shaken by reading Cardinal Manning's sermon for the above (Cardinal Wiseman). Also by his own last words: 'Let me have all the Church can do for me.' I seemed to see at once that if the highest ecclesiastic stood thus in need of external rites on his death-bed, the system must be rotten, and I shortly after gave up all idea of departing from our Protestant faith." At the age of twenty-one his serious impressions were deepened by the death of a cousin. He became constant in his attendance on church services, received the holy communion for the first time, practiced self-examination, and was earnest in prayer. But he was not yet truly converted, and his religious ardor soon died out. He had determined to become a clergyman, and in October, 1868, he went to Oxford, and was entered as a commoner at St. Mary Hall. His hairy, bearty characteristics took the college by storm, but he was not a diligent student. He was fond of natural history, chemistry, botany and general science; but he had little taste for the classics, had been through with no thorough preliminary drill, and was slow in adapting himself to the course of the University curriculum. He won ardent affection by his good nature and the warmth of his heart, had a hot temper, was given to boyish pranks, had a saucy tongue, and was irrepressible and irresistible in his fun. He was unanimously elected captain of the boat-club, and accepted the position on the condition that he should be implicitly obeyed. He was strict in his discipline, and rowed with all his might. He used to say, "I would row

A good part of the work has no especial reference to the title, or to the debate between realism and idealism; and the part devoted to this question would probably be set aside by most idealists as an irrelevant beating of a lay figure or a man of straw. A word of exposition on this point seems desirable.

Every judgment carries us beyond itself. It is not merely a movement in our consciousness, but it also claims to be a revelation of a fact or truth independent of our consciousness. This constitutes the universality and objectivity of the judgment. Thus our judgments of perception introduce us to a world, or system of facts, independent of us, and which by no means began to be when we first became conscious of them. If there be any idealist who denies this, we must cheerfully hand him over to be dialectically hacked and hewed by any realistic Boanerges who may fancy the job. But all idealists with whom it is worth while to reckon, admit the existence of an objective system which is not our product, and which does not depend upon our minds or consciousness. But the realist claims that this system which depends not on our intelligence is external to all intelligence and exists in a brute antithesis to all intelligence. This he conceives to constitute its reality. Here the idealist takes issue with him. He insists that independence of our intelligence, or even of all finite intelligence, is by no means the same as independence of all intelligence; and he further insists that this system is such as to be meaningless and absurd apart from intelligibility. Its attributes are such as to be unintelligible when conceived as existing apart from conscious mind.

The existence of a cosmos of related members implies, according to this idealism, a cosmic mind or consciousness, not merely as its sufficient causal ground, but as its abiding condition. This is the only idealism which it is worth while to consider; and this is not met by the traditional reflections of realism.

Dr. McCosh is very emphatic in claiming that the mind begins with things, and not with appearances, and he finds in this an antidote for most idealistic and skeptical heresies. It is doubtful, however, if it be so efficacious as he deems it. No doubt the mind begins by regarding all its objects as independent realities; and it is only at a later date that it learns to distinguish between reality and appearance. But the whole progress of thought, whether in physics or in metaphysics, has forced this distinction upon us, until reality as it appears is utterly unlike what we have learned to think of it. Elements like light and heat which the "unsophisticated consciousness" unhesitatingly declares to be outside of the mind, are viewed as being only affects of the sensibility; while many other things of which the senses give no hint, are put in their place. Both physics and metaphysics agree in declaring that the nature of the real is a speculative problem which cannot be solved by any spontaneous "intuitions" of the natural consciousness. And so in spite of our beginning with things, the door seems to remain open for all the evil spirits of speculation to enter in and dwell there; unless, indeed, we make the child's or the boor's thought of things the final test of truth.

from a distance on horseback, with a change of clothing in little packs, to remain over the Sabbath. A chair and Bible were borrowed for such occasions from Cutting Pettingell's for the minister, whoever he might chance to be. An elect lady by the name of Towle from Hampton was at that time an important helper in such meetings.

The founders of the first church were Cutting Pettingell, Josiah P. Noyes, and Joseph L. Thurlow, of Newbury;

Miscellaneous.

THE ARBITRARY ELEMENT IN THEOLOGY.

BY PROF. H. C. SHELDON.

This element has been found principally in connection with the sacramental idea and the idea of divine sovereignty. The one represents God as arbitrarily conditioning salvation upon external rites; the other represents Him as making directly an arbitrary choice of the subjects of salvation. The one finds most thorough expression in the Roman Catholic tenet that there is no salvation for unbaptized infants, and only an exceedingly narrow chance for any adults who do not meet the technical requirements of the sacramental scheme; the other has its historical embodiment in what is known as the doctrine of unconditional predestination.

The state of mind which could heartily accept either of these arbitrary conditions might be expected to find no difficulty with a tenet which is in full accord with the one or the other. Now it is an undeniable fact that the doctrine of *original or hereditary guilt* is agreeable to both. The sacramentalian must find some way of attaching guilt to the unbaptized dying in infancy, else he will appear to be awarding damnation to the guiltless; moreover, to make the sacramental remedial of guilt comports with his desire to assign it a great and definite value. As for the predestinarian, guilt is a *sine qua non* both of the grace and the reprobation which his scheme contemplates; and, as no method of securing this guilt appears more summary or more remote from all possibility of creaturely interference than that of involving the whole race in the guilt of the Adamic trespass, he naturally has a preference for this method.

That the sacramentalian theory has helped to sustain the doctrine of hereditary guilt is beyond all reasonable doubt. As early as the rise of the Pelagian controversy, the sense commonly accredited to baptism, as a rite of remission and renovation, was quoted as an evidence that each man from his birth is stained with guilt and corruption. The inquiry was made: If infants have not guilt, why is the rite of remission prescribed for them? The fact that the church was accustomed to apply a medicine was taken as a proof of disease. What appears here may be carried back inferentially to an earlier date. Probably it would be going beyond warrant to say that the sacramental theory suggested the theory of hereditary guilt. This much only is certain, that definite stress upon baptism as the rite of remission was of earlier date in the post-apostolic church than definite stress upon the notion of hereditary guilt, and that the one conception in subsequent centuries has afforded much support to the other.

Through Augustine the doctrine of hereditary guilt received an additional aid. Having committed himself so fully to the arbitrary in his doctrine of predestination, it involved only a moderate strain upon intellectual sanity to allow a birthright of guilt for the race. Such a view was quite convenient, as it supplied at a stroke the *mass of perdition* upon which the divine decree was concealed as being deployed.

The mediæval church, as thoroughly sacramentalian and in part Augustinian, had no motive to break with hereditary guilt. The doctrine also naturally found its way into primitive Protestantism. What should hinder its transmission? Certainly not the Augustinian, or more than Augustinian, predestinarianism of the Calvinist. Certainly not the sacramentalianism of the Lutheran. Departure from the doctrine could not be expected before departure from sacramentalianism and predestinarianism.

As a matter of fact, the latter department has very conspicuously opened the way for the former. Those who have renounced the orders of ideas in question still hold to hereditary guilt, is sufficiently explained by the force of special historical antecedents. Their conservatism at this point is in the face of logic, and, as being adequately explained historically, is not to be allowed to take shelter under any plea that it is the dictate of the Christian consciousness.

But is the doctrine of hereditary guilt so allied with arbitrariness? Yes, it savors as positively of arbitrariness as does the doctrine of unconditional predestination. Indeed, it involves a form of unconditional predestination; it implies, namely, predestination to a status of guilt, by a decree as irrespective of rational grounds as any affirmed by an infra-lapsarian predestinarianism. Why should B, C, and D be accounted guilty on the score of Adam's fall? Why should they be held morally blame-worthy (which is the only intelligible notion of guilt) for an act which they had no more power to prevent than they had to prevent the creation? Concede that they were seminally in Adam; what is it that sins and incur guilt? Not unconscious protoplasm, not indeterminate substance, but moral personality. As moral personalities, B, C, and D no more existed in Adam, so as to share responsibility in his trespass, than they existed in God at the time of creation so as to share responsibility in the work of creation. Moreover, in any real sense in which they existed in Adam, they have existed in each of their forefathers. How happens it that they take Adam's guilt and not the guilt of all the transgressions wrought in the direct line of their ancestry? A man surely existed seminally in his grandfather quite as truly as he did in Adam. Why, then, if his grandfather committed the unpardonable sin, should he not be accounted as sharing in the irredeemable guilt of that fell transgression? What makes the guilt of the first trespass transmissible, and denies that quality to all other guilt? No answer can be found in any natural connection with Adam, nor in anything short of an arbitrary decree.

If any one says the relation with Adam is not the immediate ground of the guilt, but that ground is rather the corrupted nature derived from Adam, he has done nothing affecting toward escaping the arbitrariness of the doctrine. A corrupted nature may not be pleasing to the contemplation; it cannot, however, rationally be conceived to be a source of moral blameworthiness to a person who receives it purely as an inheritance and had nothing to do with the inducing of the corruption. Suppose that a child inherits an appetite for strong drink; is that appetite, viewed by itself, apart from all question as to whether it is cherished or resisted, a matter of guilt to the child? A wide difference, it must be noted, exists between the aesthetically displeasing and the morally reprehensible. Inherited disabilities, or noxious tendencies, are not aesthetically pleasing; they call, however, not for condemnation upon their unhappy subjects, but for compassion and remedial assistance. The man who in concrete cases should declare otherwise, and should govern his feelings and acts accordingly, would be suspected of having gotten his heart from a Marpesian rock. Why should the blessed God be charged with ignorant truth that is open to human insight?

If any theory has been constructed which escapes the force of these considerations, it has not come to our notice. The doctrine of covenants, for example, is no relief. It simply applies a particular phraseology to divine decrees, and in no wise meets the above considerations so as to evade the charge of arbitrariness. Entirely futile, also, as respects eliminating arbitrariness, is the representation that hereditary guilt is unconditionally cancelled in view of the redemptive work of Christ, or, as the case has been put, unconditionally cancelled in those dying in infancy, and conditionally cancelled in those who live to years of intelligent choice. Suppose the guilt to be unconditionally cancelled; we have then this process: guilt imposed without any act of the moral agent, and guilt removed without any act of the moral agent—in other words, one arbitrary procedure offsetting another arbitrary procedure. This need not contend that the treaty of 1818 secures to American fishermen the privilege which they claim; but he thinks that their case is covered by the arrangement of 1830. Now this is the point upon which the two nations have joined issue. The United States affirms, Canada, or the government of Great Britain in behalf of Canada, denies; and if both are actuated by a simple desire to ascertain the truth, and to do right, there ought to be no difficulty in reaching a just conclusion. But as it is a question of law, as we see it, it affords no room for popular clamor or angry discussion. I have no right to criticize the utterances of your public men, or of the great organs of public opinion in the United States. I may be allowed to say, however, I trust without offence, that both our political orators and our journalists, as a rule, have had an entirely different view of their duty in respect to this question. The self-restraint which they have exercised in the face of a good deal of temptation, has shown how anxious they were to not only preserve peace, but to perpetuate the most cordial and friendly relations with this country and the United States. If there must be a quarrel between the two countries, our representative men are determined that we shall bear no share of the responsibility. The taunt, the insult, the vituperation and abuse, have been hitherto, so far as I am aware, entirely on your side. And, to speak plainly, we think that certain of your prominent politicians and journalists in the contest, "who comes forth from a quiet suburban retreat near London where he has been putting himself into special training for what will probably prove to be one of the greatest efforts of life." He issues in reality from the *back seat* which the people of Great Britain assigned him at the last general election; and, if I am not greatly mistaken, this "greatest effort" will prove his "greatest failure," and end just as disastrously as did his giant Home Rule scheme.

Law and order must be maintained in Ireland at any cost; the laws of the empire must be supreme, and not those of the National League. I am somewhat at a loss to know why this nation sympathizes so much with the party of disorder and rebellion in Ireland. It seems to me that America would better mind her own affairs and leave England to do the same. If there is any sympathy to spare, it should not be shown to the descendants of those Scotch-Irish settlers who contributed so largely in making New England what she is—an element, moreover, that forms the bone and sinew of this part of this country to this day? Who are the agitators for Home Rule? Who is making such frantic efforts for a national parliament? The Roman Catholic power, and none other. There are not two hundred Protestants in the whole of Ireland who want Home Rule in any shape or form. The Protestant Episcopal Synod, the Presbyterian General Assembly, and the Wesleyan Conference alike sent in monster petitions against Gladstone's measure; for once all political differences were forgotten, and Whig and Tory united in one solid phalanx for the defence of their civil and religious liberty, and declared with one voice that they were opposed to Gladstone and Parnell in their efforts for a separate parliament. The three Protestant churches named represent more than one and a half millions of people, and I think they deserve a little consideration at our hands, since we owe so much of our prosperity and religious freedom to their (and our) ancestors, for we are really one. They are only about one-fourth of the entire population, it is true, but it should not be forgotten that by their industry and frugality they possess three-fourths of the wealth and intelligence of the country; they have something at stake, and they are determined at all hazards to oppose any measure of self-government, or home rule so-called, that in the end would transfer this into the precious care and keeping of the Romish hierarchy and National League of Ireland.

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United States nor the people of Canada can afford to daily. If the bloody history of the Old World is not to repeat itself in the New, this brutal dogma cannot be too promptly or too effectually stamped out. The reign of reason and of right is the only effectual guarantee of peace; and if we are to have peace on this continent, and to have the honor—as I believe it is the design of Providence that we shall—to inaugurate an era of peace which shall ultimately extend to the whole world, we cannot, in our international relations, too sacredly guard and cherish these principles.

From what has already been said, it will be gathered that we, in this country, have entire confidence in the righteousness of the position which we have taken in respect to the Fishery question. On this subject we are a unit. There is absolutely no difference of opinion among us. Mr. Secretary Manning speaks of the "brutal" treatment which American fishing vessels have received at the hands of the Canadian authorities; but I am not aware that anything has been done in the execution of the law either by the marine police or the customs authorities that calls for any such characterization. In fact, I do not believe there has been any thing of the sort. But if it can be proved that undue violence has been resorted to in any instance, I am quite sure the Canadian government will be prompt in making the amplest reparation. Our desire is not only to have the distinction between fishing and trading vessels so as to secure to the former all the privileges which belong to the latter; or whether that arrangement was so loosely made, and expressed in such elastic terms, as to allow the United States to evade important treaty obligations by simply giving to every fishing smack and schooner bound from American ports to Canadian fishing grounds a license or permit to "touch and trade?"

This is the whole question in a nutshell. Even Mr. Secretary Manning does not contend that the treaty of 1818 secures to American fishermen the privilege which they claim; but he thinks that their case is covered by the arrangement of 1830. Now this is the point upon which the two nations have joined issue. The United States affirms, Canada, or the government of Great Britain in behalf of Canada, denies; and if both are actuated by a simple desire to ascertain the truth, and to do right, there ought to be no difficulty in reaching a just conclusion. But as it is a question of law, as we see it, it affords no room for popular clamor or angry discussion. I have no right to criticize the utterances of your public men, or of the great organs of public opinion in the United States. I may be allowed to say, however, I trust without offence, that both our political orators and our journalists, as a rule, have had an entirely different view of their duty in respect to this question. The self-restraint which they have exercised in the face of a good deal of temptation, has shown how anxious they were to not only preserve peace, but to perpetuate the most cordial and friendly relations with this country and the United States. If there must be a quarrel between the two countries, our representative men are determined that we shall bear no share of the responsibility. The taunt, the insult, the vituperation and abuse, have been hitherto, so far as I am aware, entirely on your side. And, to speak plainly, we think that certain of your prominent politicians and journalists in the contest, "who comes forth from a quiet suburban retreat near London where he has been putting himself into special training for what will probably prove to be one of the greatest efforts of life." He issues in reality from the *back seat* which the people of Great Britain assigned him at the last general election; and, if I am not greatly mistaken, this "greatest effort" will prove his "greatest failure," and end just as disastrously as did his giant Home Rule scheme.
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Indeed, in view of all the ill-natured things that have been said about us, we begin to think that the suggestion of Sydney Smith, at this juncture, might be in order. Having occasion to transact some business with an English duke who was shockingly addicted to profane swearing, after listening in silence for some time to his profanity, Sydney said: "Now perhaps your grace would consider everything and everybody damned, and proceed to business." Already the lion's tail has been twisted out of all possibility of recognition, and we have been told again and again in the most energetic language, how little, and mean, and contemptible we are, and how easily we could be gobbled up or knocked into a cocked hat. Surely these humiliating lessons ought to be sufficiently rubbed into us by this time. If the starch is not all taken out of us after the rather heroic treatment, in the way of scolding, to which we have been subjected, it is perhaps because we are incorrigible and whatever little bit of self-respect we still possess, is likely to remain with us. And inasmuch as no amount of popular clamor or of excited and angry discussion can alter the facts of the case, and as the question, if it is ever to be settled upon its merits, must sooner or later be submitted to some sort of properly constituted court, whether that court takes the form of a high joint commission or one or more carefully selected arbitrators, would it not be the better way to proceed to business in a rational way, and have it settled and settled with the least possible delay?

I believe this to be a common-sense view of the case, and one which only requires to be put fairly before the American people to command their hearty assent. I know there are some people who do not think that five millions of people can have any rights that sixty millions are bound to respect, and that no people should submit their quarrels with their neighbors to arbitration or to any other peaceful method of settlement so long as it has power to have its own way. But this doctrine is one of the barbarous relics of the past, which, wherever it is found, is a blot on our Christian civilization. For it to take root on this continent would be one of the greatest calamities that could befall the race. It is something

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What is the question in dispute between Canada and the United States? In its last analysis, as the logicians say, it resolves itself into a single point. It is whether the arrangement entered into between Great Britain and the United States in 1830 was intended to so far modify the treaty of 1818 as to do away with the restrictions imposed upon American fishing vessels in Canadian waters. Stated in a different form, it is whether undue violence has been resorted to in any instance, I am not aware that anything has been done in the execution of the law either by the marine police or the customs authorities that calls for any such characterization. In fact, I do not believe there has been any thing of the sort. But if it can be proved that undue violence has been resorted to in any instance, I am quite sure the Canadian government will be prompt in making the amplest reparation. Our desire is not only to have the distinction between fishing and trading vessels so as to secure to the former all the privileges which belong to the latter; or whether that arrangement was so loosely made, and expressed in such elastic terms, as to allow the United States to evade important treaty obligations by simply giving to every fishing smack and schooner bound from American ports to Canadian fishing grounds a license or permit to "touch and trade?"

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CONTENTS.

	PAGE
Original Articles.	
EDITORIAL. Glances and Gleanings — A Heroic Soldier of the Cross. — "Realistic Philosophy." — The People's Methodist Episcopal Church of Newburyport, Mass.	121
The Arbitrary Element in Theology. — Canada Letter. — The Other Side of the Irish Question. OUR BOOK TABLE. Periodicals and Pamphlets	122
The Sunday-school.	
RELIGIOUS SUMMARY. Reading Notices. — Boston Market. — Advertisements	123
Editorial.	
The Commercial Element — Letter from Mexico. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. New England Conference. THE CONFERENCES.	124
The Conferences.	
CHURCH REGISTER. Marriages. — Reading Notices. — Business Notices. — Advertisements	125
The Family.	
Speaking to the Heart. [Editorial.] The Ethics and Elegies of Moving. — ZION'S HERALD. Book Review. — "He hath the Witness in Himself" (poem). OUR GIRLS. A Young Girl's Standard. THE LITTLE FOLKS. Selected Articles. — A Million for Missions, etc.	126
Obituaries.	
FARM AND GARDEN. Advertisements	127
The Week.	
Church News and Church Register Notices. — Reading Notices. — Advertisements	128
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Zion's Herald.

WEDNESDAY, APRIL 20, 1887.

THE COMMERCIAL ELEMENT.

The close of the first century of the Methodist Church finds it in very different material conditions from its opening. The little one has not only become hundreds of thousands, erected convenient and even elegant church structures throughout the land, multiplied with sufficient rapidity her educational institutions and established her great Christian charities, but she has gathered into her ranks a large body of very wealthy men. At first the disciples of the church were, as a body, poor in their worldly fortunes, and the interests of the denomination were sustained at great personal sacrifices. The pastor was the chief business man and manager of the financial as well as spiritual affairs. The children of the early generations of Methodism have become rich. Well-trained and successful business men are everywhere to be found in the local churches. The great financial interests of the body have come, more and more, to be placed in their keeping. They have been called into the governing counsels of the body, and form a recognized proportion of the various denominational boards. In all the older Conferences the pastor is largely relieved from personal responsibility in reference to the current expenses of the church. Instead of these being left at loose ends, they are now generally conducted on business principles, and it is becoming the custom, with very rare exceptions, to arrange at the beginning of the year the probable financial demands, and to secure an adequate amount by weekly payments; thus avoiding the always unpleasant, but formerly almost universal, struggle at the close of the year to meet deficiencies, or, what was much worse, the gradual accumulation of a debt for unpaid annual expenses.

All this is an occasion for unfeigned gratitude to God. Looking upon this body of wealthy members as a whole, no church can point to a more loyal or devoted class. Observing the representative men sent to the General Conference, the members of the different benevolent boards, recalling the names of those who have become well known to the whole church for their large and wise gifts to our institutions, we have much occasion to be thankful that the great and delicate talents of wealth and station have been, so largely, among us consecrated to the Master's service. Having said this in hearty belief of its truth, we may be permitted to refer to another aspect of this question of wealth in the church. There was need enough, as some of us with a recollection extending back for fifty years well know, to introduce what is called "business principles" into the management of the financial affairs of the church; but the danger is — and it is not one simply to be feared as a possibility in the future; it is already upon us — of introducing this commercial element into the spiritual interests of the denomination. It is one of the most natural things in the world — almost inevitable — that those who are constantly engaged in business, and daily measure everything by a financial standard, should find that this habit has become second nature; that it clings to them on the Sabbath, and that it not only influences their judgment as to the pecuniary affairs of the church, but as to its higher religious offices also. The preacher comes to be measured not by his spiritual experience and ability to feed the flock over which God has made him an overseer, but his talent or tact to draw a miscellaneous congregation, to secure paying occupants of the pews, and awaken a

sensation in the community — these are rated in the same manner.

In a sister church, it is reported that certain revival measures were opposed because their membership was sufficiently large to meet readily the annual expenses, and their pews were comfortably let; such a work might injure their furnishing, and it would cause stir and confusion to enter upon the series of services proposed. Under the circumstances, they thought, it would not pay. Simply as a business transaction it was not an expedient movement. In one of our own churches, at the close of a year of much spiritual prosperity, the pastor, in summing up the results of earnest and faithful work, mentioned the reception into the church of nearly a hundred members by profession. It was the most natural thing in all the world for one of the brethren, who had not been personally prominent in the revival work — an active man of business — to inquire how many more pews had been let as the result of this season of interest and gathering into the church! As a business transaction the revival had not been a great success. As in St. Paul's day, "not many wise men after the flesh, not many mighty, nor many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." The church has to make her rich men out of her own children of the poor; they are rarely converted when wealthy, and find it very difficult, if they enter her fold in mature years, to submit to her discipline. Our loyal, devoted, faithful men of wealth came into her sheltering and nurturing arms in their childhood or early youth.

When we begin to measure revivals by the letting of pews, or the increase of income, these gracious seasons will become rare with us. The broadest and most hopeful field before us is among the class depending upon daily labor. No church can fail to perpetuate herself that is constantly seeking accessions by conversions from this class. Instead of asking whether those that kneel at our altars will add to our financial abilities, we should be ready to proffer them, if necessary, the very pew in which we sit, to secure them and their families as worshipers in the house of God. There is just as much joy in heaven over the humblest, most wretched, most worthless in a worldly sense, penitent sinner who turns his face to the Father's house, as over the convicted, weeping, praying man of wealth, who struggles with painful obstacles to enter in at the strait gate. And this joy of the angels will be alike participated in by every true child of God in His church upon the earth.

Let us watch ourselves carefully lest this commercial spirit benumb our religious sensibilities and weaken our endeavors to carry the Gospel to the poor and to the lost.

LETTER FROM MEXICO.

There are missionaries and missionaries, some of the Cross, and some of the pick and the spade. Of these latter we will speak today, for they have a great mission to perform in this country. The primitive simplicity (stupidity?) of the Mexican masses is beyond comprehension. They perform all their labor in the most toilsome way, and think that any inroad on their old customs is folly, if not sacrilege. It is absolutely painful to see the beastly burdens which they bear on their backs for hours, and even days, putting verily the poor donkeys to shame by the way in which they bend their knees and bodies to an excruciating toil. We have seen the scavengers of the street work for hours with watering-pots, then sweep them with little hand whisks, at times on their hands and knees, and then finally with their hands gather up the garbage in a bag, put it on their backs, and carry it off.

And in the same general style all their agricultural labor is performed. If an American plough is given them, they will first go to work and saw off one handle in order to make it look like their own, and then do what else they can to reduce it to their primitive ideas before they will let it disturb the soil. He who will succeed in forcing Mexico to use the pick and the spade, the shovel and the plough, will regenerate the land. The present liberal government is faithfully trying to do this, and has provided the employees on the public works with these modern tools.

The first Normal School has just been opened with great *éclat* in the City of Mexico; the President and his cabinet being present on the occasion. As we passed through the various rooms fitted up very largely with our methods and school appurtenances, we discovered in one corner a stack of gardening and agricultural tools. On examining them, we found the pick and the spade, the rake and the hoe, etc., and said to ourselves, these are the missionaries that will help you out of your industrial slough of despond; and the normal school that can teach the Mexican people to handle these, will confer on them a great blessing.

These picks and spades have given to Mexico the great civilization

the form of immense lines of railroads that are destined to regenerate the country morally and financially. The proposition of railroads was quite distasteful to the priestly and church party, and they fought against them with all their might because they knew that with easy means of communication with one another and with foreign lands, their occupation of steeping the people in ignorance and superstition would be gone. In traveling over the Mexican roads, one wonders why they so seldom reach the place they start for; nearly all stop quite far from the cities, and horsemen are used to reach the goal. When the great city of Puebla was left some thirty miles away from the main line of the stuporous road from the coast to the capital, people asked, "Why?" The answer was that the Church in Puebla was strong enough to prevent the railroad mission from making a narrow approach.

If the Church had its way, every railroad, and, indeed, every modern improvement for the general welfare, would go by the board. But revolutions never go backwards, and this will be no exception to the rule. The railroads built in Mexico by foreigners and foreign capital are indeed a religious and civil propaganda. They sometimes do the most sacrilegious things with impunity, and this gives to the poor, deluded victims of the priests an object lesson of disregard for superstitious dogmas.

For instance: One of the great causeways of ancient Mexico to give her an outlet from her watery fortifications, was also the way to the most noted and holy shrine of Mexico — that of the Virgin of Guadalupe, situated a distance from the city. All along this way at small intervals are built substantial small shrines for the rest and prayers of the pilgrims on the road. When the railroad from Vera Cruz sought entrance into the city, that was found to be the only one that could be used, and it was taken by the government. The outcry was great over the sacrifice, but it was done, and another road beside it necessarily became the pilgrim's pathway. Now

the day of our issue this week (the 20th) is the twenty-fifth anniversary of the marriage of our esteemed friends, Rev. Dr. and Mrs. S. L. Baldwin. Their many friends, in various portions of the country, will send to them by letter, or bear personally, their hearty congratulations, and join with the happy couple in sincere thanksgivings to the Heavenly Father for the great grace He has vouchsafed to them in His spiritual vineyard, at home and abroad. ZION'S HERALD bears to them in its columns the sincerest wishes of its editor for their long-continued usefulness and happiness.

An incidental means of grace, certainly to an editor, is a good pen, and especially one that can carry for some time its own ammunition.

Published *Gill of the Witness* (above our heads, appropriately advocating the *high life*) has such a comfort to sale at his office. We vouch for its orthodoxy and its pure Wesleyanism when a reliable hand vouches for the pilgrim's pathway. Now

the railway with its shrill whistles, and noise and clouds of dust, whizzes by these shrines, while the pilgrims in the distance look on and wonder that the Virgin of Guadalupe permits it. But because she so long has done it, they see that there are some things to which she must submit; and thus intuitively they are learning lessons that will prepare them for farther progress in the line of disobeying the dictates of the Church.

Indeed, the very obstacles that our railroad engineers have met and overcome in getting into the fair valley of Mexico have taught these people great and useful lessons. We spent a profitable and delightful day on an excursion to the ancient city of Toluca, about sixty-five miles distant, simply to view the magnitude of the engineering work along this portion of the line of the Mexican National Road. We were amazed as we listened to the persistency of the attack on the mountain barriers, and the skill with which the American engineers finally crossed every chasm and rounded on the brink of frightful precipices the obstacles that they could not pierce or surmount. Their highest station is over ten thousand feet above the level of the sea, and is said to be the highest in the world. They reach it by a series of curves and cuts and grades that are marvelous, and the poor natives may well believe that the men who did these things are demigods indeed, more powerful than their gods.

Let us watch ourselves carefully lest this commercial spirit benumb our religious sensibilities and weaken our endeavors to carry the Gospel to the poor and to the lost.

EDITORIAL COMMENT.

The opening days of the New England Conference were delightful for the season. There was a little chill upon the air, but a bright sun and an inspiring atmosphere brought smiles upon all faces. Bishop Walden has introduced himself very happily to the brethren. He conducts the Conference business with great ease, with imperious good nature, not hurrying nor permitting the session to be wasted, often interspersing pleasant remarks, at times calling the members to their feet to unite in a spiritual hymn, and altogether making the regular routine of duties an occasion of interest to the large body of visitors filling the church. This was especially true when the names of the superannuated ministers were called. Those present were permitted large liberty of address, and a number of very effective and pathetic speeches were made, especially that of the venerable Prof. J. W. Merrill. At the close, the memorable Beulah hymn of the late lamented Jefferson Hasall was sung, with deep emotion. Two of the brethren, Rev. F. Fisk and Rev. W. Wilkie, made semi-century addresses of much interest. The Conference sessions were very noteworthy productions. Rev. J. M. Leonard, of the Westfield charge, was called, almost at the last moment, to be a substitute for Dr. McKeown, whose health prevented his preaching the annual missionary sermon. Brother Leonard's discourse was one of great beauty and spiritual power, upon the evidence of the divine origin of Christianity as shown by its adaptation to the needs and capacities of all peoples dwelling upon the earth. The Conference sermon was preached by Rev. A. Gould, and was a singularly able and Scriptural discourse upon the call to the ministry, the great subject matter of preaching, and the personal preparation of the minister for the work. Every point was impressively sanctioned by quotations from the inspired Word. The hearty response of his ministerial hearers showed conclusively how well appreciated was the sermon. The memorial service was unusually protracted. Twelve names of honored brethren, or their wives, were on the list for the year. The exercises were peculiarly solemn and touching; Dr. W. R. Clark presiding at the session.

A rare and very suggestive incident occurred at the opening of the Conference. Several of the brethren asked to be excused during the remainder of the session, as the churches with which they were connected were in the midst of remarkable revivals of religion. The year has been an interesting one in this respect throughout the Conference. The accessions to

the church this year have been both general

and large. The address of Bishop Walden to the young ministers to be received into the Conference, was a plain, sensible, practical exposition of the significance of the question about to be asked. The Conference has been very comfortably accommodated in the beautiful town of Leominster. It is a living village, and shows the marks of a vigorous and rapid growth in the last ten years, having recovered from the depression of a few years since. Its homes are specially neat and inviting, and its business streets take on quite a city aspect. It has several fine churches. The Methodist church is a large, handsome, Gothic structure.

The only drawback is the heavy debt that rests upon it. The earnest and self-denying membership, however, are using constant endeavors to diminish it.

Our excellent reporter will give a full outline of the Conference business in another column.

Personal and Miscellaneous.

On the question of a reduction in the representation to the General Conference, the vote of the New England Conference was unanimous against the measure.

Rev. T. B. Neely, D. D., author of "Parliamentary Practice," has been invited to speak on the article on "Parliamentary Law," for the Supplement of the *Encyclopaedia Britannica*. Dr. Neely made a short call at the office on his way to the Conference at Leominster.

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Webster, W. A. Clapp, F. K. Banister, H. S. Smith, J. L. Estey, J. represented by letter, elders, or in remarks they were continued in relation.

They were appointed the church work. Stephen H. Mansfield was one in the board of trustees, one of these to be secretary, and notices, the Conference.

Meeting of the alumni of the school of Theology was made an interesting increased and except-

the memorial services.

—Jefferson Hascall, minister, W. A. Clapp;

—Mrs. Porter M. Vining, Mrs. W. P. Blackmar, G. W. H. Clark, and two widows of our Ward and Mrs. F.

full of tender interest, on this occasion. A to these two members of those worthy they are now enjoying some, at least, in the intensified determina-

tion which God gives us

—was an anniversary of the Society, addressed by the Society.

—devotional services at yesterday's sessions were

of Conference trustees, follows:—

April 2, 1886, \$2,888.66
the year. \$1,065.74

\$1,065.74
13.84

1,065.03
\$1,018.87

1,602.19
16.28

\$1,618.97

23,555.40

1,000.00

\$24,555.40

cretary, it was voted to be the official journal.

—was taken up: "What local elected deacons?"

N. Cassidy, Francis M. H. P. Swartz, were re-

admitted of examining-deacons.

—question: "What local elected elders?"

Lawford, F. N. Up-

—reported as having

examinations, and were

—called, "Who are ad-

W. R. Newhall, J. P. S. A. Bragg, J. Wood, P. Stratton, C. C. were, called, were charged, to a hymn, "A charge to my son, Dr. Steele, the class, which was an un-

disciplinary question

affirmatively, and

upon by the Bishop,

—one of deep and

reported favorably by

and, by their

announced their mis-

admitted to full con-

ference. A. Jones, who was con-

—called, and Dr. Kynett ad-

—He showed that the

Extension have very

the last ten years. He

attention is given by the

the cause we use

"Song Service."

—in behalf of the

Christian Society, gave an

—a sermon, thrilling in its facts

the earnestness of the

—resolutions from the

Observance. These

hold our people to the

the Sabbath. Further,

the pending legislation

—is ordered to be sent as a

certain resolutions con-

—these were

the day for 10 A. M. on

and the Conference ad-

—next week.]

ferences.

CONFERENCE.

—the farewell meeting

in, a very fraternal

—by each of the

—Baptist, Congre-

—Universal.

the church farewell

Pomeroy received the

with the kind words

of his family was

in presents.

people surprised the

hols, and his family

wedding" visitation.

—spent the evening

and each brought a

—An excellent

—and, the return of

—by the quarterly

—again endorsed by this

ackson was excused

Conference in conse-

—at revival now going

Eighty-six have been

—meting up to date, and

gressing with marked

trust you may be a man sent from

Newton Centre. —The pastor, Rev. W. J. Haven, on the Sabbath before Conference, baptized twelve persons and received twenty on probation and two by letter. A very beautiful Easter service was enjoyed.

Scandinavian Mission. —Rev. Bro. Olsen has done heroic service in Boston. He is transferred to New York city, where he is to labor among the Scandinavians.

He leaves a vigorous society, and a fund collected through his diligence amounting to nearly \$8,000 for the purpose of building a church for the Swedes. Two hundred and eight persons have been received into full connection during Bro. Olsen's pastorate.

—Lasell Seminary has

already a very valuable addition to the

already large collection of pictures.

Last winter, during Principal Bragdon's

stay in Berlin, a fine private collection

was sold, from which he secured thirty

oil and water color paintings.

These have already arrived. Some later

—purchases in Rome are on the way.

South Coventry. —In this charge a

young people's society was organized

last October. Since that time, by readings,

lectures and social gatherings, to the

collection by envelope, and to the clear-

statement of facts.

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The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

The only human thing displeasing to God is a disobedient soul. That He "might stay disobedience," He made His Son a sacrifice for sin. By that marvelous sacrifice He creates love in the hearts of all who surrender themselves to its power; and that love, by teaching its subject to do His will, becomes the weapon by which disobedience is slain.

Wrong affections, or love for things forbidden, steal into the heart like sneak thieves into dwellings. Like hypocrites they whisper flattering words to the passions and desires, asking, not for permanent possession, but only for temporary lodgings. But once admitted, they soon supplant the disciple's love for His Master, and rob him of his faith, love, peace, joy, and hope. Knowing this, the believer should give heed to that divine Voice which ever warns him, saying, "Watch and pray, lest ye enter into temptation!"

The man who says, "I wish I were a Christian," and still continues to live irreligiously, is not sincere. If he really wished to be Christ's disciple, he would make his wish a prayer. His wishing would become asking, and asking, mixed with believing, would be followed by his receiving what he now only half wishes for. To this man of empty wishes Hartley Coleridge says, —

"What'er's good to wish, ask that of heaven.

* * * * *

But if for any wish thou darst not pray, Then pray to God to take that wish away."

In his "Recollections of Dean Stanley," the present Dean of Westminster, Dean Bradley, writing of Lady Augusta Stanley's devotion to her husband's happiness, says that besides her "tender care for his health and comfort, she not only shared his friendships, but went with him heart and soul in all his work and all his aspirations, in every joy and every struggle." The perfect sympathy with her husband's pursuits displayed by this courtly lady, who numbered Queen Victoria among her personal friends, illustrates the secret by which every home may be made "a fairy ring of bliss," provided that the wife's sympathies be reciprocated by the husband. When marital relations are cemented and beautified by the purity and tenderness of Christian love, there, and there only, in its deepest meaning, do we find the "sweet home" of the poet's song. Nothing glorifies the family circle but the companionship of Jesus, not as a transient guest, but as its abiding and adored Lord.

THE SPRING IS LATE.

She stood alone amid the April fields — Brown, sodden fields, all desolate and bare. "The spring is late," she said, "the faithless spring. That should have come to make the meadows fair."

Their sweet South left too soon, among the birds, bewildered, flutter to and fro; For them no green boughs wait, their memories. Of last year's April had deceived them so. From 'neath a sheltering pine some tender buds Looked out, and saw the hollows filled with snow; On such a frozen world they closed their eyes — When spring is cold, how can the blossoms blow?

She watched the homeless birds, the slow, sad spring, The barren fields, and shivering, naked trees; "Thus God has dealt with me, His child," she said — "I wait my spring-time, and am cold like thee."

"To them will come the fullness of their time; Their spring, though late, will make the meadows fair;" Shall I, who wait like them, like them be blessed? I am His own — doth not my Father care?"

— Louise Chandler Moulton.

THE ETHICS AND ESTHETICS OF MOVING.

BY REV. MARK TRAPTON.

Moving may safely be classed with the fine arts. At the same time, so far as artistic skill is concerned, it must be put with the "lost arts." The labor, the planning, the skill in economizing space and bulk which were called into exercise, and which became something of a profession fifty years ago, are now wholly uncalled for, and the professor's occupation's gone. In its very nature the life of a Methodist preacher is one of motion. Itinerant he is; a "wanderer," going from place to place, not settled," says Webster. Periodically, in the language of an old hymn we used to sing right lustily, "They must take up their baggage and go." In these days of ecclesiastical *renaissance* all clerical life is itinerant, with the balance largely in favor of the former, so far as anxiety, trouble and care are concerned, as that is regular in its periodicity, while the life of the so-called "settled" pastor is uncertain and cometic. The regular itinerant may, with the aid of an almanac, calculate with a good degree of certainty the periods of his housekeeping, while the settled pastor knoweth not at what hour the summons to vacate may come, but wakes some morning to find the foundation cut from under his feet; there was a parish meeting last night! When a Methodist itinerant cuts himself loose from his Conference for a settled pastorate, under plea of so frequent removals, he exhibits a lamentable ignorance of church customs, or a sad want of ingenuousness in the reasons given for the change.

But this matter of change in church

relations is not the *motif* of this familiar chat with the HERALD reader, but to look a little into the art itself in leaving, or, as the Scotsman would say, flitting from an old to a new home nest. The pulling up, the packing, the rip and tear and breakage, the clearing away of the wreckage and the setting up and readjustment of the fragments by needle, screws, glue and varnish — there's a vein of grim humor running through the whole process, so one can only keep one's temper and good nature while seeing an assistant carefully carry a feather-bed down the stairs and pitch a mirror out of the window. In my recent move from one street to another (and I should have been stoned to this by my brother move, so that I can speak from the record), the large mirror of my bureau was smashed into smithereens, and a new cherry-wood desk given me only last Christmas by my children, looked as though it might have been the one on which Grant penned his laconic despatches in his Richmond campaign. There would seem to be a fatality attached to some frail things as well as to persons. Now that same mirror, or one in that same frame, was broken to atoms in moving from Wollaston; while there on the wall hangs the identical glass and frame of my mother's wedding mirror in 1788. I have toted it about for half a century, yet it is still whole as it was ninety years ago when it came from England. There stands a blue crockery mug which was brought over by the first Trapton who came to this land, in 1664. Not a fracture in it; yet I dare say there has been enough cider drunk from it to float a frigate in the dry-dock at Charlestown. Luck? I don't know about that. But I don't like to see a new moon over my left shoulder, and I dislike to have a mirror broken when moving. But I did not break it.

But I was speaking of the esthetics of moving, and have drifted into the tragic rather. How often have I put away in some safe nook an important instrument which would be the first called for in the setting up, and to have it among the last things to come to hand; or some little matter of bric-a-brac, so carefully put away, and then to find it broken! The very excess of care was its ruin.

The old-time removals were brought forcibly to mind by our first night in the new domicile, by the heedlessness of some one. "It was a day of storm, and I could not expose myself, and must trust to others. My bedstead came over all right, and the children, careful for father, put it together after dark; but where is the spring bed and mattress? Not brought; and so I lay down on the slats for the night. But how often, I said, have the itinerant's family lain down, after a hard day's labor, on the floor!

After so lengthened and varied experience, both in the old and new of itinerant life, I flatter myself that I may speak with a sort of fatherly freedom, if not with something of Ulyssian wisdom, of the ethics of moving. I feel it borne in upon me to make some suggestions upon this, more so because I have suffered myself, and have seen the sufferings of others. And I am, moreover, somewhat stirred up by having read in the *Christian Advocate* an article by a very level-headed woman entitled the "Minister's Bonfire." And so I find myself inclined to increase the conflagration by throwing in a can of kerosene.

When I recall some tenements I have been obliged to occupy, just vacated, I cannot suppress the wish that a bonfire had swept the whole concern away. To find the floors littered with superfluous packing straw and papers, and broken crockery; worn-out shooes, dismantled hoop-skirts, superannuated hip-raisers, the cans, empty bottles (for pickles, of course), scattered in and around the premises, with the winter's furnace and stove ashes piled up in the yard, is a spectacle to make a good housewife homesick, and to suggest the thought of leaving the itinerancy forever.

But while I remember what I have often witnessed — the pale-faced, worn-out wife, reduced to a shadow by unemployed house cares, with two or three years of cruelly-imposed church work, with a sick baby in the crib — I can excuse her fully; but somebody should have seen to this matter of "setting the house in order" for the coming pastor, thinking of the force of first impressions. Is it a wonder if the poor wife, looking upon such a home, should sit down to a fit of hearty weeping? My eyes, even as I write, grow moist as memory recalls a scene like this; it was outrageous cruelty.

I once on a time received either a sharp rebuke or an act of kindness — I have not yet, after so long a time, been able to satisfy myself which; yet from my knowledge of the good brother, I should take either with gratitude. I had, in moving, left in a somewhat dilapidated valise — really in a condition of "innocuous desuetude," or I should have put something into it. Soon after we were settled in our new home, an expressman brought a paid package to my door, snugly wrapped in stout paper. We carefully opened it, when lo! and behold, there was my old valise, nicely blacked, so that what was left of it was good as new. But be assured I have never left a valise or a pair of boots to be dressed up and forwarded to me since. If Casper's wife should be above suspicion, so care should be exercised that the condition of a vacated house should throw suspicion of laxity in housekeeping upon an innocent preacher's wife.

Then may I be permitted to hint that the church members should cherish a feeling of pride to "speed the parting," as well as to "welcome the coming guest?" Lend a willing hand in the packing up, as well as to the opening of the effects of the incoming pastor, and see to it that the engaged tenement looks a hearty welcome to the weary strangers. Make the house comfort-

able, and so gladden the hearts of your pastor and wife, and let them not be ashamed of their surroundings. An instance recurs to me as I write. We went to a new charge on a time, and found all in the house in a most dilapidated condition. Some one made a cool interrogative suggestion that perhaps some new carpets might be necessary. But my wonderfully economical wife said, "No; we can get along with what there are;" and so what with patching and turning, and varnishing, we got on, and saved for the church so much. But the next pastor had an entire new outfit, and the fact was emblazoned in the papers, yet never a word of commendation of the former preacher's wife's thoughtful economy! I saw her reading the glowing account, but hastily brushed a tear from her eye. But that tear dropped upon my heart like molten lead, and no quantity of led water, or draught of Lethe, will cool it.

Moving then differed widely from moving now. Fifty years ago the preacher must take with him all that he expected to want or use, unless he imagined he had credit to purchase, for ready money he had not. There were few, if any, tenements owned by the societies, and in my forty moves, have found but four, and one of them I perceptively refused to occupy. Very often the poor preacher was glad to secure two or three rooms with another family. Thus I began with two small rooms in a single-story cottage with leased furniture, drawing my fuel of pine slabs from the mill with my own horse. But I cannot speak of that *first home*! Then it was a serious matter to move from twenty-five to a hundred miles on wheels, over such roads as then existed. There were none of the facilities of modern travel — no railroads, no steamboats, and few stage routes. Everything must be closely and securely packed; and even then, after all possible precaution, after a jolting journey on wheels, the curiosity in opening was rather to see what had escaped, than what was broken. The old packing cases were preserved and regarded with a degree of religious reverence. I moved, in my recent fitting, a pine chest which we have carried about for fifty years, and a leather top trunk made by the hand penning these lines fifty-one years ago, and not a joint yet started; it was not made for sale!

One would smile to stand and witness the packing of those times. Every article had its place, as space must be utilized. The screws and nails were carefully preserved until again called to service. The reader will not doubt this, when considering how scarce such materials were. My memory reaches back to the time when all the nails used were hammered out, one by one; and I recall a day, when I was five or six years of age, when my father (who was an iron worker) came into the house saying, "They have invented a machine which makes nails as fast as one can count." So we will not smile at the economy in this matter of those old heroes. I stood by a preacher years ago, who was engaged in nailing up his boxes preparatory to a long move. His little daughter held the dish of precious nails. She passed one as he called for it; he took it, looked at it, and passed it back with the remark, "No, that's not the one that goes in there." Was not that *methodism*? Then the long rides, with children, crowded into a small carriage, over such roads, and the uncertainty of either a house or support, and you will thank God that your lines are fallen in pleasant places.

In my recent move, I sat by a window and watched the fine team of bays which drew my few effects as they pranced up to the door, while three or four men unloaded the goods. All I had to do was to say, "Put that here, or put that there." I did not labor much, nor did I blush or feel ashamed of my few cherished articles saved from the wreck of my home, as the neighbors would watch them as they were brought in. But I confess I should feel a slight degree of mortification to see my household stuff come up the street on a haycart drawn by a yoke of oxen, driven by a man with his hair full of hay-seed, and his striped frock reaching to his heels. Yet just in that manner came my effects into my charge years ago! But imagine one of our fastidious churches — should there be such — in expectation of the coming of a new pastor after the ensuing Conference, and then to see coming to the door of the finely furnished house, where are gathered to give him greeting "the beauty and the chivalry" of the society, a man in an old suit, covered with dust after an all day's drive, with a box lashed across the shafts in front, containing a live pig, a trunk tied to the axle under the body, and a cow led by a rope behind! Yet just thus, in the old time, came to an important charge one of the ablest ministers the church has ever produced. The world moves!

ZION'S HERALD.

MR. EDITOR: Your announcement of your intention to retire from the editorship of the HERALD, brings a sadness to me akin to parting with a member of my own household. My father, Joseph Dyer, an old-time Methodist, subscriber for the HERALD when it was only six months old; and my first recollection of a newspaper was that of the *New England Christian Herald*, in the pleasant, blackest letters that ever a child read. How I can see them now!

Then it took on a more beautiful form. It came to our home as ZION'S HERALD, with a flying angel between the Zion's and Herald, holding in her hand two streamers flowing backward by her robes. On one was the motto: "Behold I bring you good tidings;" on the other: "The everlasting gospel." Never to young eyes was there a more beautiful picture. Any kind of pictures were scarce in those days.

The change in uniting with the Maine Conference paper, caused me the loss of my "angel," but somehow it felt it was still flying on with its "tidings;" and as maturer years came, I was sure

that, like John Brown's soul, they were "marching on."

The present form we all know.

When the dear father was laid away under the soft grass, the HERALD was continued in the name of a sister; and when the angels beckoned her, it came, a household pet, in dear mother's name. Three years ago, her feet, too, touched the "shining shore." Since then it has entered our home in my name, a welcome friend.

From it I learned to read. In many a weary hour I have gathered comfort from its pages, and expect to be a subscriber while life lasts. With all its varied tales for childhood years, its comfort and strength for older life, if it is not a book, it very much has the semblance of one.

MRS. J. M. HOUGHTON.

Farmington, Me.

BOSTON'S NEW THEOLOGY.

BY DR. J. P.

A man said to his friend: "We have a new theologian in Boston. It is a *do something* theologian."

We have a new theology. In this our cultured city; *Do something* is this doctrine new, And what's the greatest pity, We might have had it long ago.

And gained much by its teaching, But we have been quite satisfied With *hearing* raw, good preaching.

Christ's last command, "Go, preach My Word."

We thought *was not* to laymen; And Paul's injunction, "Silence keep."

Was surely meant for women.

But Jones and Sam, blessed of the Lord,

Have set us all a-thinking

That God might call us to account

For duties we've been shirking.

Do something sounds so very like

The teachings in the gospels,

That we're convinced this creed was taught

By Christ and His apostles.

As ye have opportunity

Do good to friend and brother."

Let your light shine, men see your works,

And glorify your Father."

This is the watchword now we take:

"Do something for the Master;"

Do with our might what lies at hand,

To help men on the faster

From nature's darkness and from curse

Of Satan's domination,

Unto the glorious light of God —

To full and free salvation.

God graciously hath blessed us with

His Spirit's visitation;

In every alley, every street,

Men wait an invitation

To seek the Lord, to talk about

Things to their souls pertaining.

Go seek them out with earnest faith,

Christ's love your heart constraining.

Lord, help us all to lend a hand

To those who've long been strivin'

Have borne the burdens, toiling late,

While we in sloth were living;

And fill our hearts with earnest care

For souls to ruin going,

May joys of heaven completer be

For what we here are doing!

ABOUT WOMEN.

— Women are employed on the staff of more than two hundred newspapers in the United States.

— Miss Florence Groff is the first American woman who has been admitted to the School of Oriental Languages (Arabic and Persian) in Paris.

— Miss Alice Sandborn has been elected superintendent of schools for Brule Co., Dak., receiving 1,000 of the 1,600 votes cast.

— Miss Carrie Bartlett, formerly city editor of the Oshkosh Times, now occupies, with acceptance and success, the pulpit of the First Unitarian Church at Sioux Falls, Dakota.

— Mrs. John P. Newman, wife of Rev. Dr. Newman of Washington, D. C., has accepted the superintendence of the legal work of the World's Woman's Christian Temperance Union in America.

— Brookline has elected two ladies as members of the Board of Health and as Overseers of the Poor, without opposition.

— Madame Garibaldi, widow of the Italian liberator, lives in a quiet street of Turin, the walls of her little parlor covered with flags, medals, and other mementos of her husband.

— The Travellers' Aid Society, instituted by Lady Frances Balfour, has for two years done excellent work in befriending unprotected girls and women travelling in England, and has now extended its good offices to embrace the seaport towns. Three hundred voluntary local agents are connected with the society.

— Miss Susan Wood, B. Sc., has obtained the teacher's diploma in the art, theory, and history of education, at London University. Only eight men and two women have obtained this diploma since the

ook her head. "That is always say, Johnnie; and every day my floor is tracked feet. I am almost afraid with me to visit Aunt

do let me go! I will be indeed, indeed, I will be used earnestly.

"I try you this time," said Johnnie, that the

will not be this bad in."

promised once more to be as! the very first day of

it. "I really meant to keep him forgot" again, and Aunt

was almost ruined.

always forgetting it," ex-

Johnnie, in despair.

to take lesson of my

I am afraid he must be

better educated.

ings. When he first came,

he used to come to the

pan a pan of water out on

to come in. He soon

careful, and never gives

I often see him go to

cross the street on the

head of going through

d up his ears and wagged

praise, but Johnnie hung

shame. At last, he and

passed the dog's

major, you needn't think

be beaten by you," he

that time mamma was

per, by his dirty shoes.

for Missions

OR 1887.

LECTIONS ONLY.

at the Straws.

Smyser, of Chambers-

everybody thought the

limit last year, but

you'd. Our collection

Upham was with us and

sciently. People all de-

in.

ch, Jersey City, Rev.

pastor, held its position

with a collection of \$1,200,

member. This is a no-

h, Newark, Rev. A.

goes up to \$400—over

million-dollar appor-

chue, of Bellefontaine,

We passed the Million-

, and \$75 beyond. Our

is \$500. I told you

could do her duty."

comes from the Presi-

Wesleyan University;

ollar line by Collections

win. The tide of bene-

rich is rising because

and consecration of the

ceasing. We have had a

all, with a over a hundred

a great quickening of

the Sabbath-school is yet

to be done.

ch, Newark, after rais-

oses in three years about

the Million-line with a

700. Henry Spelman

church in the United

extraordinary efforts

elfare as a reason why

collection should not be

Central Church, New-

District, a frontier dis-

trict southwest Kansas re-

turning glorious for heart

dis-ease is only mild dyspepsia, that tem-

perance is commonly bad tem-

perance, and two-thirds of the so-called ma-

king bad laziness. Probab-

ly doesn't tell his patients so, but

there is no doubt a good deal of truth

what he says.

A recent conflagration in

remote

Chinese village destroyed the ancestral

home of the family of Confucius, with

its contents, texts on stone, com-

memorials, carvings in jade and alabas-

iar, of porcelain; in short, one of

the remarkable literary and artis-

tic collections in the world, containing

it did every extant memorial of the

great teacher.

As nature purifies the atmosphere

partly in an electro-chemical way,

and partly in a mechanical way, by means of high

winds, so must we, upon occasion,

purify the atmosphere of our dwellings

by means of fumigation and the use of

disinfectants, but especially by con-

stant ventilation, and sometimes by the

production of artificial currents of air,

as is never cost, the air must be thor-

oughly changed in every corner and

crvice of the room. —New York Medi-

cal Journal.

Mr. Edward Atkinson furnishes sta-

toes to prove that the people of the

United States produce the equivalent of

\$20 per annum for each man, woman

and child, while England produces only

\$15; France only \$10, and Germany

and, furthermore, that our rate of

national taxation to national product is

12 1/2 per cent., whereas in England it is

15 1/2 per cent., in France 15 per cent.,

and Germany 12 per cent. His conclu-

sion from these figures is that the

great nations of Europe are wasting

the strength and substance in the sup-

port of their immense standing armies,

and that we are therefore gradually and

surely achieving the industrial super-

iority of the world.

Among the many curious and inter-

esting works of the largest library in

the world, at Paris, is a Chinese chart

of the heavens made about 600 B. C.

in which 1,400 stars are correctly in-

serted, as corroborated by the observa-

tions of modern astronomers.

C. E. BISBEE.

Miss SARAH SCRIBNER died of paralysis at

Portland, Me., April 5, 1887.

She was a member of the

W. H. MOSER, pastor.

she was

the real gospel ship twen-

thousand names of all our

those children will never

the glad tidings of the

and we privileged to

the earth's!

Price, First Church,

writes: "We reached

by Collections Only,

and \$1,300 and \$1,400. It

came from heaven

prediction. It came

from the voluntary offer-

ings of glory."

of Germantown, Phila-

"Haines Street Church

\$1,315. This year,

1887 ETC.

Farm and Garden.

April is the best month for hatching out young ducks for market, selling them in June.

Potato bugs will eat egg plants if the potato vines be not plentiful. They also sometimes eat tomato plants.

In buying young trees it is best to select those that have a large supply of roots, long and branching. The roots may be shortened before putting the trees in the ground. Trees with tops not too heavy, with large roots, seldom require staking.

Most kinds of fruit trees thrive best on rolling land. Hardy grapes do well on almost any soil with a little care.

Sandy ridges are best adapted to their growth, but sand and leaf mold mixed with underdrained clay will produce large vines and fine yields of fruit.

Grass may be seeded upon oats this spring, and it should be done as early as possible, in order to allow the young plants a good start before dry weather. The main difficulty is the way of securing a stand is the failure to put in the seed properly. It should be light-harrowed or brushed in.

Young vegetables. — If one has any seeds for forwarding his vegetable plants, he can do much to hasten his crops. Not many farm-gardeners make use of hot-beds or cold frames, yet these, by starting their plants in window boxes, can gain some weeks in earliness over those who sow their seeds in the open air. Vegetable seeds are hardy and tender. Those of the early class may be sown this month, while the tender kinds cannot be safely sown until the time to plant Indian corn. The vegetables belonging to the hardy class, usually cultivated in family gardens, are: beet, carrot, cabbage, lettuce, onions, parsnip, parsley, peas, radish, turnip and spinach. The seeds of any of these may be sown in the open garden as soon as the soil is dry enough to be worked. Of course, the more tender the seed, the earlier it should be sown, but early raising of the plants under glass and setting out in the open at the time that seeds are sown in the open ground, will all allow him to have a little head start.

Nine children were born to them as the fruit of this union, of whom only four are living — out in this broad world, separated from each other for long intervals, testing the excellency of a Christian father's and mother's discipline, illustrating the value of their faith and the love of God.

With Sister Bemis religion was no new thing in her life she was born at M. E. Church, under the charge of the church when she was sixteen years of age; and from that time it had a warm and abiding place in her affections. It is with joy we remember her faith in the Son of God. It is a Christian life, a life of God's own, that has been the greatest of her life. She was born with a strong body, but she was blessed with a weak heart, and her strength came from her love of God. She was a good and faithful Christian, and had many warm and valued friends wherever she was known, who will read or learn of her painless departure with feelings of great sorrow. True, her friends were loyally attached to her, but she was a Christian, and her love of God was the cause of her death.

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With Sister Bemis religion was no new thing in her life she was born at M. E. Church, under the charge of the church when she was sixteen years of age; and

[Continued from Page 1.]

\$1,900. And at the date of the writing of this article a portion of the balance required has already been secured in reliable subscriptions from friends and sympathizers in the city, and we prayerfully and confidently expect that others to whom, in one form or another, both in the city and in other parts of our Conference, kindly appeals have been made, will respond, thus assuring the success of this greatly-needed enterprise in the midst of a very hopeful field ripe unto the harvest. With these improvements accomplished, we are fully assured that in five years of wise pastoral management, this church will rank well with many of the churches of other denominations in this city and with our own Methodist churches throughout the New England Conference. We are pleased to say that our presiding elder, Rev. J. H. Mansfield, D. D., understanding fully the plans and purposes of this church, has very cordially and heartily given his written endorsement to this enterprise. S.

The Week.

At Home.

The Cherokee Indian seminary in the Indian Territory burned; loss \$250,000.

An explosion in a Pennsylvania coal mine causes the death of a Vassar College student, the injury of another and of two other men.

— David Hoffman, who wrecked a Missouri Pacific train, killing the engineer and injuring others, to be hanged.

— To commemorate the christening of her infant daughter, Dorothy, Mrs. Secretary Whitney gives \$5,000 to the St. John's Orphanage in Washington city.

— A fire in St. Augustine destroys the old cathedral, the hotel, and many other buildings; loss \$250,000.

— Gov. Hill of New York vetoes the Croesby high license act. The Pennsylvania house of assembly passes a similar bill.

— Fierce prairie fires cause widespread destruction in northwestern Kansas; fifteen lives lost and thousands of cattle burned.

— The Pennsylvania Senate passes the joint resolution proposing a woman suffrage constitutional amendment. The Senate also adopts the resolution denouncing the coercion bill now pending before the British Parliament, and extending sympathy to Gladstone and Parnell in their efforts to secure the rights of Ireland.

— The villages of Janesville, Minn., and of Farham, Va., destroyed by fire.

Von Ranke's great historical library of 35,000 volumes and 75,000 pamphlets purchased for the Syracuse University by a rich New York man.

— The Interstate Commerce law, by cutting off free passes, reduces very perceptibly the number of offices at Washington.

— Saturday, April 30, set apart by Governor Ames as Arbor Day.

— A family of three persons killed at a railway crossing near Waverly, N. Y.

— McGrath's wall-paper store in Chicago, the largest in America, burned; loss about half a million.

— Over \$100,000 worth of property stolen from freight cars by the Pan Handle employees, recovered.

— James Russell Lowell to sail for England on the 21st inst.

— The survivors of Pickett's division to place a monument on the spot at Gettysburg where they broke the federal line.

— Thomas F. Murphy, deputy collector of internal revenue, declines, because of official duty, to produce evidence in a liquor case at Augusta, Me., and is held in contempt of court on his own recognition.

— Centennial celebration at Columbia College of its change of name from "King's College;" many degrees conferred — among others that of Doctor of Letters upon Alice E. Freeman, president of Wellesley College, and Prof. Child of Harvard University; that of Doctor of Divinity upon Phillips Brooks; and that of Doctor of Laws on Gen. F. A. Walker, and Prof. Goodwin of Harvard.

— Mr. Henry R. A. Carey, an undergraduate of Harvard College, gives \$25,000 toward the erection of a swimming bath for his Alma Mater.

— Rev. Father Harkins, late pastor of the St. James Church in this city, consecrated as Bishop of Providence.

— Secretary Whitney awards the contract for steel gun forgings and armor plates to the Bethlehem Iron Works Company, at a cost of \$4,512,938.

— The remains of Abraham Lincoln and those of his wife taken from their secret resting place and placed in a brick vault under the obelisk.

— A bill presented to the Massachusetts Legislature in behalf of the West End Railway, authorizing the company to consolidate with street railway companies in Boston, to establish and maintain the cable and electric systems of motive power, and to construct tunnels under the public commons, squares, streets and places, and under public and private estates.

— The print works of the Cochecho Mills in Dover, N. H., burned; loss nearly \$200,000; about 600 persons thrown out of work.

— A cyclone sweeps up the Ohio valley, and over parts of West Virginia, doing immense damage to property; loss about \$1,000,000; many persons injured.

— Half the business part of Kennebunkport, Me., destroyed by fire.

— The President appoints Gen. Wesley Merritt, colonel of the 5th cavalry, a brigadier-general, in place of Gen. Willcox, retired.

— The late Mrs. Sophia J. Knight of Chelsea, bequeaths \$30,000 to the Old Ladies' Home in that city.

— The shock of a railroad collision in Illinois causes the bursting of a water tank; six persons killed, two fatally injured, and several badly hurt.

— The business part of Crescent City, Fla., destroyed by fire on Saturday.

— An old Sunday law is put in force in Washington.

— The New York Zeitung office burned.

— Death of Chief Justice Carter of the supreme court of the District of Columbia.

ARROD.

— Tippoo Tib, whom Stanley appointed governor of Stanley Falls, to receive a salary of \$300 yearly.

— In consequence of England's treatment of Ireland and the attitude of the Irish clergy on the Irish question, the Pope charges Cardinal Simóne to make a thorough inquiry into the whole matter and to draft instructions for the Irish bishops.

— A settlement of the Afghan question by the governments of Great Britain and Russia. By the terms of this settlement England assents to the Russian demand for that branch of the Oxus now held by the Afghans, in exchange for which concession will be made of territory on the northwest frontier.

— Packet steamer "Victoria" goes ashore at Dieppe, France, and 20 persons drowned.

— The family of the Czar abandon their contemplated trip to the Crimea; 260 political arrests made in Odessa.

— The Nova Scotia schooner "Scylla" seized by the Canadian authorities for furnishing food to an impoverished Gloucester schooner; subsequently released.

— The American steamer "Saragossa" goes down at sea; the crew and the single passenger rescued.

— Eugen Andre Oudine, the French sculptor, dies, aged 77 years.

— The Dutch in Sumatra have an encounter with the natives in Aceh; thirty-three Achinese killed. The Dutch loss, twelve killed and twenty-six wounded.

— Paul Dallos, aged 88 years, proprietor of the Paris *Moniteur*, is dead.

— Mr. Parnell and other Irish leaders propose to establish an Irish woolen manufacturing and exporting company.

— The Paris *Temps* says England has assured France that she has no intention of making any attack on Hayti. England reduces the indemnity demanded of Hayti to \$160,000.

— Mgr. Quinn, vicar general of the Roman Catholic diocese of New York, dies in Paris.

— Deficit of nearly \$6,000,000 in the accounts of the Dominion for 1886.

— Tidings received at Zanzibar from Emir Bey in the Uganda country.

— Turbulent proceedings during the coercion debate in the House of Commons; Mr. Healey suspended.

— A report comes from London that an unknown English steamer has founded off Corsica, and that 150 persons perished.

— Collisions between soldiers and civilians take place in several places in Ireland.

— Ghilzai rebels attacked by the Ameer's troops, and 200 of them killed. Russians reported moving by slow stages toward Zulicar.

— An ignited dynamite bomb found near the office of the minister of public works at Madrid.

— Continued from page 5.]

S. Donaldson, the presiding elder, was present.

— At Glover last Sunday, Bro. Donaldson conducted quarterly meeting services, "which were the best ever held in the new chapel;" is the testimony of a local correspondent. Bro. C. W. is closing his third year at Waterville.

— At West Burke Bro. John Morse baptized nine persons a week ago. The interest continues excellent, and new seekers are coming to Jesus almost every week.

— SPRINGFIELD DISTRICT.

— Bro. F. D. Handy baptized eight at East Dover a week ago. During the two years of Bro. Handy's pastorate he has taken twenty-nine on probation at that place.

— The last quarterly meeting at Hartland was one of the best of the present pastorate now closing. Bro. O. W. Barrows baptized eleven, received ten on probation, and two into full membership. H. A. S.

— It is difficult to pass through School Street without lingering for a few minutes before the windows of Messrs. C. A. Smith & Co., to look at the attractive variety of woolen fabrics displayed in their windows. No store offers more attractions in this line. Nice woolen cloths not only look well, but when made into good fitting garments, are always a comfort to the wearer, and it is the experience of almost every one, that a good garment is the cheapest in the end. All who want the best, will be wise to call on this old and reliable firm at 18 and 20 School Street.

— The announcements of Shepard, Norwell & Co., are always interesting to our lady readers, and the one we present this week will prove no exception to the rule.

— If you go to New York, you will find the Grand Union Hotel, opposite the Grand Central Depot, a good place to stop. You can get an excellent room for \$1 a day. The Restaurant is first-class and moderate in price. The fact that it is always full is the best argument in its favor.

— When a firm has earned a reputation for honesty and fair dealing, announces that it will do certain things, no matter how extravagant their statements may seem to be, it is just that before deciding that they are scheming to swindle their patrons, you investigate thoroughly their offers and methods. Do so in the case of B. A. Atkinson & Co., and you will be convinced that not only are their statements true, but that it is for your own best interests to patronize them.

— Thomas F. Murphy, deputy collector of internal revenue, declines, because of official duty, to produce evidence in a liquor case at Augusta, Me., and is held in contempt of court on his own recognition.

— Centennial celebration at Columbia College of its change of name from "King's College;" many degrees conferred — among others that of Doctor of Letters upon Alice E. Freeman, president of Wellesley College, and Prof. Child of Harvard University; that of Doctor of Divinity upon Phillips Brooks; and that of Doctor of Laws on Gen. F. A. Walker, and Prof. Goodwin of Harvard.

— Mr. Henry R. A. Carey, an undergraduate of Harvard College, gives \$25,000 toward the erection of a swimming bath for his Alma Mater.

— Rev. Father Harkins, late pastor of the St. James Church in this city, consecrated as Bishop of Providence.

— Secretary Whitney awards the contract for steel gun forgings and armor plates to the Bethlehem Iron Works Company, at a cost of \$4,512,938.

— The remains of Abraham Lincoln and those of his wife taken from their secret resting place and placed in a brick vault under the obelisk.

— A bill presented to the Massachusetts Legislature in behalf of the West End Railway, authorizing the company to consolidate with street railway companies in Boston, to establish and maintain the cable and electric systems of motive power, and to construct tunnels under the public commons, squares, streets and places, and under public and private estates.

— The print works of the Cochecho Mills in Dover, N. H., burned; loss nearly \$200,000; about 600 persons thrown out of work.

— A cyclone sweeps up the Ohio valley, and over parts of West Virginia, doing immense damage to property; loss about \$1,000,000; many persons injured.

— Half the business part of Kennebunkport, Me., destroyed by fire.

— The President appoints Gen. Wesley Merritt, colonel of the 5th cavalry, a brigadier-general, in place of Gen. Willcox, retired.

— The late Mrs. Sophia J. Knight of Chelsea, bequeaths \$30,000 to the Old Ladies' Home in that city.

— The shock of a railroad collision in Illinois causes the bursting of a water tank; six persons killed, two fatally injured, and several badly hurt.

— The business part of Crescent City, Fla., destroyed by fire on Saturday.

— An old Sunday law is put in force in Washington.

— The New York Zeitung office burned.

— Death of Chief Justice Carter of the supreme court of the District of Columbia.

— ARROD.

— Tippoo Tib, whom Stanley appointed governor of Stanley Falls, to receive a salary of \$300 yearly.

— In consequence of England's treatment of Ireland and the attitude of the Irish clergy on the Irish question, the Pope charges Cardinal Simóne to make a thorough inquiry into the whole matter and to draft instructions for the Irish bishops.

— A settlement of the Afghan question by the governments of Great Britain and Russia. By the terms of this settlement England assents to the Russian demand for that branch of the Oxus now held by the Afghans, in exchange for which concession will be made of territory on the northwest frontier.

— Continued from page 1.]

— Packet steamer "Victoria" goes ashore at Dieppe, France, and 20 persons drowned.

— The family of the Czar abandon their contemplated trip to the Crimea; 260 political arrests made in Odessa.

— The Nova Scotia schooner "Scylla" seized by the Canadian authorities for furnishing food to an impoverished Gloucester schooner; subsequently released.

— The American steamer "Saragossa" goes down at sea; the crew and the single passenger rescued.

— Eugen Andre Oudine, the French sculptor, dies, aged 77 years.

— The Dutch in Sumatra have an encounter with the natives in Aceh; thirty-three Achinese killed. The Dutch loss, twelve killed and twenty-six wounded.

— Paul Dallos, aged 88 years, proprietor of the Paris *Moniteur*, is dead.

— Mr. Parnell and other Irish leaders propose to establish an Irish woolen manufacturing and exporting company.

— The Paris *Temps* says England has assured France that she has no intention of making any attack on Hayti. England reduces the indemnity demanded of Hayti to \$160,000.

— Mgr. Quinn, vicar general of the Roman Catholic diocese of New York, dies in Paris.

— Deficit of nearly \$6,000,000 in the accounts of the Dominion for 1886.

— Tidings received at Zanzibar from Emir Bey in the Uganda country.

— Turbulent proceedings during the coercion debate in the House of Commons; Mr. Healey suspended.

— A report comes from London that an unknown English steamer has founded off Corsica, and that 150 persons perished.

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